

# INDEX TO VOL. I.

(NEW SERIES.)

## ARTICLES AND SUBJECTS.

### A.

AGRICULTURAL Labourers' Cottages, p. 363. Their defective character—frequently having but a single bedroom—typhus fever in—power of Clergymen to amend the condition of, 363—366.

Ancient British Church—Extinction of its Succession and Independence, 98—104. [Collier's *Ecclesiastical History* by Barham; Rees' (Rev. Rice) *Essay on the Welsh Saints*, 98.] Importance of an historical tone of thought, 98, 99. Estrangement to the last between the British and the Anglican Churches—Theodore's proceedings in regard to Chad—puts an end to all derivation in the latter from the former, 99, 100. Subsequent History of the British Church obscure—Elvod, Bishop of Bangor, introduces the Roman cycle for regulating Easter-tide, about the middle of the eighth century—Llandaff subjected to Canterbury by Dunstan—independence of St. David's taken away by Henry I.—extinction of the British succession, 100. Struggle to revive the ancient independence of St. David's, 100, 101. Rapine of Bishops in Wales, and consequent depression of the Church, 101—103. Importance of advancing natives to the episcopate, 103.

Ancient History, 87—97. [Wilberforce's (*Archd. Robert Isaac*) *Five Empires*, 87.] Highest species of history, the theological, 89. History of ancient nations known to us in proportion to the part they have borne in God's revealed design, 90. Double purpose served by the empires of the world, after the call of the Israelites, 91. The Roman empire—Constantine—the Labarum, 94, 95. Œcumenical councils completed the work assigned to the Roman empire, in developing the purpose of God, 96, 97.

Architecture, Chapters on, No. I. 113—122. No. II. 280—284. Revival of a catholic taste in church architecture, 113. Burke's opinion on proportion—importance of attending to the relative proportions of our old churches, 113, 114. Church of Holy Trinity at Hull, 114, 115—of the Eremitani, at Padua, 117—of Otterbourne, Hants, 117, 118. Anfield Church, ditto, 118, 119. Littlemore, near Oxford, 119. Scofton Church, near Workson, 120, 121. Bude Chapel, Devon, and Compton Valence, Dorsetshire, 122. All Saints, for a district taken out of Chardstock, Dorset, and

Axminster, Devon, 280—283. Chapel lately built near Northampton, 283. Cofton Chapel, Sturcross, Devon, restoration of, 284.

Astronomy, Present Condition and Prospects of, 412—432. [Nichol's (*J. P.*) *Phenomena of the Solar System*; Nichol's *Architecture of the Heavens*; Jeans' (*Rev. G.*) *Practical Astronomy*, 412.] Mr. Jeans' Practical Astronomy, its usefulness, 416, 417. Sidereal character of the astronomy of this century, 420. The firmaments, 419—422. The nebulae, 422. Lord Bacon and Mr. Whewell on Final Causes, 423. Extinction of fixed stars, periodical, double and triple, 424, 425. Lucid matter, 427—430.

### C.

Cambridge Camden Society, 321—331. [*Illustrations of Monumental Brasses* (*Cambridge Camden Society*), 321.] Origin of the Camden Society—its usefulness and importance, 321—323. Monumental brasses, 323—325. Camden Church, in Gloucestershire, 325, 326. Fonts, 327, 328. Injudicious regulations of the Church Building Society, 330.

Catholic, on the Word, (by A Shepherd of the South,) 73.

Census, on the, mentioned in Luke ii., 157.

Church Music, No. I. 104—112. No. II. 284—292. No. III. 440—448. Influence of Christianity on music not hitherto sufficiently investigated—music has run the same course in this respect as the other arts, 104, 105. Modern church music taken from the opera—the style now used in the English Church, and the employment of violins, cornets, and sackbuts, introduced by Charles II., 106, 107. Purcell a composer of great genius, but not under ecclesiastical influence, 108, 109. Character of subsequent sacred music—Handel, 110, 111. Dispute between the French and Italian chorists in the time of Charlemagne, 284. Insufficiency of a mere taste for music in regulating church music, 286, 287. Rochelle's distinction between christian and pagan art—austrere, self-denying character of the former, 287, 288. Rise of convivial music, 290, 291. Music of the primitive church—singing coeval with Christianity, 441. Scriptural proofs of this—hymn sung by our Lord and his Apostles after the eucharist, 442. Absence of chromatic modulations, and exclusion of all

instrumental accompaniment in the music of the primitive church, 443. Rule of St. Athanasius in regard to chanting—feelings of St. Austin, 443. Abhorrence felt by the Fathers of theatrical music, 443—446, and of instruments, 446—448.

Churches, the Patristic and Anglican compared, 393—412. [*Library of the Fathers, Vols. I. to VI.; Ancient Christianity and the Doctrines of the Oxford Tracts; the Church of the Fathers, 393.*] High church principles not dependent on present controversies respecting the Fathers, 393. Mr. Isaac Taylor not original—preceded by Gibbon, 394. Idolatry of the Fathers—its evil effects, 395, 396. Points of superiority in the early Church over our own—intercommunion—due balance of doctrine and of worship—weekly eucharist—visible religion, 397—403. Advantages of our own Church—infant baptism—family life—exaltation of the married state—Tertullian's description of christian marriage—St. Augustine's "De Bono Conjugali," 403—406. Author of the Church of the Fathers, citations from, 406, 407. Mistaken in imagining celibacy to be without place or honour in our own Church—Mr. Beaven's opposite opinion, 406—408. Ecclesiastical Discipline, 409. Necessary characteristics of a protestant, 409—412.

## D.

Dissenters' Baptisms, the Argument for their Invalidity stated, 138—150. Wish of dissenters to obtain burial in churchyards an undesigned recognition of the stability of the Church, 139. Three sects mixed up with the question of validity or nullity of baptisms, the Novatians, the Donatists, the Anabaptists, 140. English authorities for the validity of lay baptism, Hooker, Bingham, and Kelsall, 140—142. Scriptural argument on the subject—act of Zipporah in performing circumcision—circumcision not analogous to baptism—weakness of argument for lay baptism drawn from the numbers baptized on the day of Pentecost, 143, 144. Tertullian the earliest writer claimed for lay baptism—amount and value of his testimony—St. Cyprian, 144. Council of Arles—opinions of St. Augustine, Jerome, and Basil, 145, 146. Council of Nice, 146. Rules of the Church of England, canon in 1575—rubric in the office of private baptism, 146—149. Personal arguments used by the upholders of lay baptism, 149, 150.

## E.

Episcopal Visitations, Nos. I. and II. 38—48, 271—280. Defective character of, in our own day—not chargeable on our prelates, 38, 39. Apostolical precedent for, 40. Rise of the parochial system in the third and fourth century gave rise to *parochial* visitations, 41. Character of, illustrated from different Fathers, 42—45. Decrees concerning, in the *Corpus Juris Canonici*, 45—48. Continued till thirteenth century—metropolitan visitations, 272, 273. Visitation of several Churches in one place, arose when, 273, 274. Commutation of procurations for money payments, 275. Sloth of the bishops before the Reformation—described by Calvin, 275, 277. Sentiment of Gerson on importance of episcopal visitations, 277. Regulations of the Council of Trent regarding, 278, 279.

## G.

German Baptismal Formulary (Rev. T. M. Fallow), 150—156. Consultation of Hermann drawn up by Melancthon and Bucer—two collects in our own baptismal office come from it, 150, 151.

Greek Article, on the, in Luke xviii. 13, 52.

Greek and Oriental Missions, 170—180. [*Southgate's (Rev. H.) Tour through Armenia, Persia, &c.; Beaven (Rev. J.) on intercourse between the Church of England and the Churches of the East; London's (Bishop of) Letter to the Archbishop of Canterbury, on the Formation of a Fund for Additional Bishoprics in the Colonies, 169.*] Armenian Church, its management of missionary matters superior to ours, 170. Greek Church, its limits not easily defined, 171. Condition of, 172, 173. Cyril Lucar was willing to reduce the number of sacraments to two, 172. Armenian, Chaldean, and Syrian Churches, 173, 174. Church Missionary Society has succeeded or failed in the East just in proportion as it has adhered to or gone off from apostolical principle, 174. Spirit of reform in the East—recent Turkish innovations have all tended to infidelity—amelioration of the East must be effected by means of the native Churches, 175. Persians and Turks, their respective characters—that of the latter usually underrated, 177. The Kurds, a pastoral race, whose habits have changed but little since the days of Xenophon, 178.

## I.

Inductive Sciences, History, and Philosophy of, 180—199. [*Whewell's (Rev. W.) History of the Inductive Sciences; Philosophy of Dillo, by the Same, 180.*] Objective and subjective elements of human knowledge—distinction between beginning to be generally recognised, 181. Defined well in an article on Cousin's Cours de Philosophie, in Edinburgh Review, 181, 182. Facts and ideas—idea, how the word is employed by Mr. Whewell, 182, 183. Fundamental ideas—ideal conceptions, 183. Induction, what—not the mere bringing together of facts—a conception of the mind superadded, not existing in any of the facts, 184. Induction illustrated by Sir John Herschell in the case of dew, 185—187. Inductive tables, 188—192. Ideal element of science, much insisted on by Mr. Whewell—too much disregarded generally, but not from the time of Bacon downwards—really set aside by Bacon, 192—194. Locke, his bad influence on philosophy, 195. Physical sciences, their true use and purpose, 190—199.

Invocation of Saints, 15—24. [*Tyler's (Rev. J. E.) Primitive Christian Worship, 15.*] Ability and value of Mr. Tyler's work—its good classification of degrees of corruption, in regard to invocation of saints, 16. Invocation of saints—our natural sentiments regarding, 15, 16. Possibly a mode by which pious Romanists have realized to themselves the communion of saints, 18—20. Its necessarily evil influence upon the many, 21. False principles involved in, 21, 22. Early Church, made a distinction between prayer to God the Father and prayer to God the Son, and sanctioned only the former in the celebration of the eucharist—traces of the same distinction in our own Church, 17. Bernard and Nicole—specimens of the way in which devout Romanists may understand the invocation of saints, 20. Liturgies, should witness to the

communion of saints—mode in which this has been done by the early, the Romish, and our own liturgies, 23.

J.

Jubilee Memorial of the Rev. William Jay 331—339.

L.

Literature and Authorship in England, 432—440. [*The London Catalogue of Books*, 432.] Poverty of works of history in England, 433, 434. Uncatholic character of many of our poets, 434, 435. Want of practical theology, 435, 436. Separation of the nonjurors—its evil results—newspapers, their present character, 437, 438. Christian Knowledge Society, no longer maintains the standard of orthodoxy it once adhered to, and has eminently failed in the department of education, 439, 440.

M.

Motett Society, for the Cultivation of Ancient Church Music, 362.

O.

Otter, Bishop, Memoir of, 1—14. [*Chandler's (Dean of Chichester) Christian Goodness: a Sermon on the Death of Bishop Otter*, 1.] Otter, Bishop, appearance of—anecdote concerning, 2. Writes the life of Dr. E. D. Clarke, 3. Appointed Principal of King's College, and then Bishop of Chichester, 4. Dr. Chandler's testimony to worth of, 5. Circular letter of the Earl of Chichester concerning—his episcopate characterised by the establishment or revival of four important diocesan institutions, 10. His value for the National Society, 14.

P.

Papal Supremacy, Contest for, 241—252. [*Boswell's (J. W.) Life and Pontificate of Gregory VII.*, 241.] Degraded state of the papacy in the time of Hildebrand, from which he laboured to rescue it, 243. Three rival popes, 243, 244. Asceticism of Hildebrand's youth—he refuses to accompany Bruno to Rome till duly elected—is made archdeacon, and placed over the monastery of St. Paul—declines the papacy, 245. Is made Archdeacon of Rome by Gregory IX., 246. Is elected pope, 247, 248. Enters on the papacy with a truly christian feeling—his proceedings in regard to Spain, 248. His quarrel with the Emperor Henry IV. and final triumph, 248—250. Celi-bacy of the clergy, 250, 251. Hildebrand's mixed character, 251. His principles still those of the papacy, 251, 252.

Preaching, Styles of, 24—37. [*Smith's (Rev. T. T.) Hulsean Lectures*, 1839, 24.] Character and value of the work, 28—36. Styles of preaching, 24—28. Latinisms and Saxonisms, equal liability to pedantry in the use of both, 26. Hulsean and Bampton Lectures, their general character as compositions, 24. Mr. Hulse's purpose in founding his lecture, 33. Man's responsibility for his belief, indicated in common language, 32. Dr. Wardlaw has done good service in establishing, p. 30. Dr. Wiseman, Mr. Smith's answer to, 34. Presbyterianism, Scottish, 199—214. [*Campbell's (J. M.) Sermons; Erskine on the Free-*

*ness of the Gospel; Irving's Lectures, &c.; Buchan on the Scotch Establishment; Colquhoun on the Question now affecting the Church of Scotland, &c.*, 199.] Scottish presbyterianism, little known or understood in England, 199, 200. Episcopal Church of Scotland, not an accidental appendage to the Church of England, such as foreign Protestant congregations, but an independent national one, 200. Quiet character of the Scottish establishment only marked her when her principles were in abeyance, and is now departing, 200, 201. Her disturbances, both in doctrine and discipline, have been approximations to catholic truth—the Rowites and Irvingites—creed of the Scottish establishment Calvinistic, 201. St. Augustine does not coincide with Calvinism, nor do the English divines of the first century after the Reformation agree with it as completed at the Synod of Dort, 202. Contrast between the Westminster Assembly's and the Church Catechism, 203. Mr. Campbell, minister of Row, becomes known as a teacher of the doctrine of assurance—how answered in Scotland—how answered in reality by the Church—in conjunction with Mr. Erskine matures the scheme of universal pardon—is expelled from the Scottish establishment—recommendation of his and Mr. Erskine's writings, 203—206. Mr. Irving, his great gifts—approximated to truth in regard to the pentecostal gift, but erred in conceiving miracles to be of its essence, and was not aware of the falsity of his own position, 206—208. The non-intrusion principle—just inference of its supporters from their premises, but groundlessness of those premises, 208—212. The Church supplies the truth for which they are aspiring, in her apostolical succession and ordination, 212. Not Erastian in England, 212—214. Line of conduct incumbent on Episcopal Church of Scotland, 214.

Q.

Queen Dowager's Visit to Kirkby Lonsdale, 252—256.

R.

Religious Societies, 256—271. [*Hook (Rev. W. F.) on Religious Societies*, 256.] The Church itself the best religious society—no society to be supported which infringes the unity of, 257, 258. Testimony of St. Cyprian, of the canons, 259, 260. Necessity of episcopal sanction, 261—263. These tests applied to the Christian Knowledge, the Propagation, the National, the Church Building Societies, also to the Bible and Church Missionary Societies, 264—271. The Cardinal Virtues, by Miss Campbell, 292, 293. Late meeting at Leeds of the Society for Promoting the Employment of additional Curates, 293, 294.

T.

Table Talk, No. I. 49. No. II. 227. Tithes, Divine Right of, the true Principle of Church Extension, No. I. 366—374. Divine right of tithes brought before the public anew by a presbyterian minister—his arguments in defence of, 367—369. Oxford petition respecting Clergy Reserves in Canada, 369—371. Dr. Chalmers's opinion respecting tithes—contrast between the language of Oxford now and in former days, 371, 372. Dr. Pusey and Mr. Le Bas, quotations from, 373, 374.

## NOTICES OF NEW PUBLICATIONS.

## A.

Aitchison's (Rev. D.) Pamphlets on Episcopacy in Scotland, p. 294.  
Anglo-Catholic Theology, Library of, 215.

## B.

Bible Cyclopædia, The, 129.  
Bosanquet (Rev. E.) on the Romans, 216.  
Burnet's (Bp.) History of his own Time, 128.  
Burns' Pamphlets on Episcopacy in Scotland, 294.

## C.

Campbell's Cardinal Virtues, 292.  
Canterbury's (Abp. of) Charge in 1840, 53.  
Crosthwaite's Communio Fidelium, 343.

## D.

Dodsworth (Rev. W.) on the Holy Communion, 346.  
Doyle's (Sir F. H.) Miscellaneous Verses, 65.  
Dunlop's South Sea Islanders, 352.

## E.

Enfield's Speaker, 216.  
Evans's (Rev. R. W.) Tales of the Ancient British Church, 132.

## F.

Faber's (Rev. F. W.) Water Lily, &c. 55.  
Fairy Bower, The, 349.  
Fellows's Journal in Asia Minor, 304.  
Froissart, True Tales from, 217.

## G.

Gardiner's Visit to Chili, 353.  
Granville's Spas of England, 353.

## H.

Hall's (Capt.) Patchwork, 347.  
Hawker's Ecclesia, 341.  
Hints to Candidates for Holy Orders, 123.  
Holroyd's (Rev. J.) Sermons, 357.  
Home Discipline, 217.  
Hook's (Dr. W. F.) Letter to the Bishop of Ripon, 452.  
Howard's (Dr. E. J.) New Testament History, 305.  
Howitt's (Wm.) Rural Life in England, 70.

## J.

Jolly (Bishop) on Baptismal Regeneration, 128.

## K.

Kennion's (Rev. T.) Letter to Dr. Hook, 355.  
Kilvert's (Rev. F.) Sermon for the Society for Promoting Christian Knowledge, 221.  
Selection from the Remains of Bishop Warburton, 343.

## L.

Leeds Meeting of Additional Curates' Society, 293.  
Ludbey's Letter on the Tithe Assessment, 219.

## M.

Markland on Sepulchral Memorials, 131.  
Molesworth (Rev. J. E. N.) Remarks on Church Rates, 299.  
Montague's (Bp.) Articles of Inquiry, 356.  
Moorcroft and Trebeck's Travels, edited by Wilson, 349.

## N.

Nicholls' (Rev. B. E.) Help to the Reading of the Bible, 131.

## P.

Paget's (Rev. F. E.) Tales of the Village, Vol. II, 357.  
Pardoe's City of the Magyar, 222.  
Psalms, The, pointed for Chanting, 302.  
Patrick (Bp.) on the Work of the Ministry, 345.

## R.

Reading Books of the Committee of General Literature and Education, 340.  
Readings in Poetry, 124.  
Recollections of the Lakes, 135.

## S.

School Miscellany, The, Nos. 1, 2, 3, 455.  
Selater's Draught of the Primitive Church, 217.  
Selwood Wreath, The, 303.  
Smith's Life and Correspondence of Pepys, 126.  
Soames' (Rev. W. A.) Two Sermons at Greenwich, 61.  
Stephens' (T.) Spirit of the Church of Rome, 63.  
Sumner's (J. B. Bishop of Chester) Sermons on Christian Charity, 296.

## T.

Tyrrell (Rev. G. W.) on the Ritual, 357.  
Two Summers in Norway, 224.

## V.

Verses by a Poor Man, 448.

## W.

Wade's (Rev. W. M.) Replies to Dr. Burns, of Paisley, 294.  
Wilberforce's (Archd.) Rocky Island, 54.  
Charge in 1840, 66.

## Z.

Zornlin's Physical Geography, 125.

## SHORTER NOTICES OF BOOKS AND PAMPHLETS.

**JANUARY.**—Gresley's Portrait of a Churchman—Nelson's Life of Bishop Bull—Anglo-Catholic Library—Lander's Engraving of Stratford, pp. 72, 73.

**FEBRUARY.**—Newman's Sermons, Vol. V.—the Illustrated Commentary—Forms of Bidding Prayer—Beveridge's Two Treatises—Wilson (Rev. P.) on the Communion—Smart's English Grammar—Maunder's Scientific Treasury—Visitation Sermons by Nixon, &c.—Stories of the Animal World—Leeds Church Dictionary—Unfitness for the Sacrament—Burns' Tracts—Chamberlain's Godparent's Gift—Hopwood on Confirmation—Fuller's Holy State—Mother of St. Augustine—Report of the National Society, 136, 137.

**MARCH.**—Gresley's Charles Lever—The Book of Anecdotes—Sketches of Country Life and Manners—The Seven Letters—Poems by Lady Flora Hastings—Peat's Poems—Hodgson on Methodism—Hopwood on National Education—Dissent in Essex—Henderson's Catechist—Cottager's Monthly Visitor—Ken's Lenten Fast—Frere on Fasting—The Temperance Society—Watson's Farewell Sermon—Cobb's Sermon on the Death of Cowper—The Englishman's Magazine—Irish Ecclesiastical Journal, 225, 226.

**APRIL.**—Bishop Otter's Pastoral Addresses—My Life, by an ex-Dissenter—M'Laurin's Primitive Episcopacy—Griffiths' Live while you Live—Gillmoor on the Unity of the Church—The London Library—Nottingham Englishman's Library—Perry on Clerical Education—Dean Chandler's Sermon on the Decoration of Churches—Leeds Weekly Tales and Tracts, 305, 306.

**MAY.**—Spelman's "Churches not to be Violated"—Jones's (of Nayland) Letters to his Pupils—

Selections from R. Hall—White's Lectures on Man—Nunn's Exercises in Great Britain and Ireland—John Huss—Anti-papery—Moore's Vindication of the Christian System—Letters to an Aged Mother—Abraham—Smith on the Last Judgment—Monteith's Notice of Article on Lord Palmerston in the Dublin University Magazine—No Peace with Rome—Doer's (Rev. B.) Publications—Hooker and Clarendon's Works—Oxford Press Editions—The Christian's Duty from the Holy Scriptures—Stephen's Book of Devotions—Sacred Mountains and Waters—Dean Stanley on the Service of God in Public—Inaugural Lecture, at Bristol, by the Bishop of Gloucester and Bristol—Hopwood's Hints to Teachers in National Schools—Remarks on Tithe Assessments—The Christian's Miscellany—Hildyard's and Harness's Cambridge University Sermons—Chester Collection of Sermons—Blomfield's Sermons—Grant's Sermon on Refusing Consent to Sinners—Pusey's Sermon, "Christ the Source and Rule of Christian Love," 358—362.

**JUNE.**—Paget's St. Antholin's—A Few Words to Churchwardens—Champney's Scripture Images—Englishman's Library, Vol. XVII.—The Art of Contentment, by Lady Pakington—Williams's Gospel Narrative of our Lord's Passion Harmonized—Biblical Cabinet, Vol. XXXI.—Gess on the Revelation of God in his Word—The Living and the Dead, On the State of Churchyards—Littichale on the Education of the Middle Classes—Philanthropos on National Education—Catholicus' Letters—Erasmii Epistolæ—Pamphlets on the Tract for the Times, No. XC.—Maurice's Letter to Wilberforce—M'Ilvaine's (Bishop) Oxford Divinity—Maitland on Tract LXXXIX.—Montgomery's Satan—Mede's Select Discourses—Sermons by Hussey and Chesshyre—Circular of the Bishop of Nova Scotia on the Colonial Church Society, 455—458.

## ECCLESIASTICAL INTELLIGENCE,

Ordinations—Preferments—Deaths of Clergy—University News—Proceedings of Church Societies—Miscellaneous Diocesan Intel-

ligence—Ireland—Scotland—Foreign, Pp. 78, 159, 231, 308, 376, 459.

## RETROSPECT OF AFFAIRS,

Pp. 76, 158, 229, 307, 375, 458.



